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A-gu-gu, A-gul, A-da-da, A-lul-lul, etc., etc., is not a part of the name but signifies "hire, wages," i. e., *A=bi-lat*, see *B. E.*, XVII, part 1, p. 38, note 13. P. 49b, the names *E-a-gal* (read *galu*)-*bi* and *E-a-gal-gu* belong together. Neither "*E. ist der Mann des Wortes*" nor "*E. ist der Mann von Gu*" is a correct translation. The sign read *bi* or *gu* is the same as that of *REC* 555, i. e., it is *duq*. Br. 5891; Meissner 4216; cf. Thureau-Dangin, *Z. A.*, XVIII, 120, 2. *Gal* *duq* again is an abbreviation of *galu duq-qa-pur=pacharu*, "potter," cf. II R 58, 57b, *dingir duq-qa-pur=ilu E-A shá pa-cha-ri*. Both names, therefore, have to be translated "Ea is (was) the potter," i. e., "Ea has formed, created those persons." P. 51a, the "15" does not belong to *E-si*, cf. *loc. cit.*, col. III, 14. *Edina* has to be read *RIQ* or *SHIM* and is an official title. P. 51b read *En-ud-sud-[shu]*. For *En-(d)Ba-u* read *A-SHAG asag (d) Ba-u*. *En-(d) Nannar* and *En-(d) Innanna-Unuk* are no proper names but signify "priest (*pashishu*) of N, and I." *En-lil-ki* is likewise not a proper name, but *dumu En-lil-ki* means "a Nippurian." P. 52a *Erin-da, Ib-da* (p. 52b), *U'-da* (p. 55b) are one and the same name; the first reading is the only correct one. P. 52b, *gal-til* does not belong to *Igi-bar*. P. 54a read *I-be-Sin*. P. 54b *Ish-da-gan* is only the second half of the name, cf. p. 154a, above. P. 55a, *ni-ku* does not belong to *I-til* (*I-til-a=In-til-la!*). *U-edin* has been misread; read (*sham*) *Shim-e* and cf. *En-u (=sham)-shim-ma*, p. 51a. The same misreadings we find again in *U-edin-Ba-u, Lugal-u-edin, Nin-u-edin*. P. 55b after *Utu-ma-Nina-ki* the *TAG* has been left out, for this name and its pronunciation see Br., Meissner, and Thureau-Dangin. P. 57a, for *Uru-gal-gir-uru* read *Ush galu gir-nita*, i. e., "Ush, the *shakanakku*!" (*Uru*)-*dun-gi-sib-kalam-ma* has been registered already on p. 56b. P. 58a, read *Gir* (or *Ur*)-*ra-ur-sag* for *Uru-ra*. *Gin-ush-shal-mach* (p. 59a) and *pa-al* (p. 59b) after *Ur-E* are titles. P. 60a and p. 70a read *Ur-en-gal* (instead of *ku!*)-*du-du*. P. 60b read *Ur-Ba-gá* (instead of *bi!*). P. 61a read *Ur-lil* (for *gal*)-*li*, cf. p. 64a. P. 69b read *Ur-zu-[ab]* and the name immediately following *Ur-du(l)-shar-gub-ba*, cf. p. 63a. P. 70a read *Ur-En-zu* (! for *u*). P. 75a read for *Ur-(d) ba-dug=Ur-(d) Dul-shar-gub*. P. 76a read *Ur-Engur* (for *d*) *gar*). P. 77a read [...]-*an (d) Ba-u* for *Ur-(d) dingir-ba-ú*. P. 79b sub *Ur-kal-kal* cf. *Mi-da* with *Uri-da* (p. 56a)! P. 82b read *Ur-(d) En-lil-lá* for *Ur-(d) Sa-lal*. P. 83a *Uz-nam* is interesting. The tablet from which this name is taken is an "inventory," the line in which this name (!?) occurs reads *uz nam-banda NIN-AN-ra*, i. e., "the goats (=uz) of the prefecture belonging to *NIN-AN*," for which see also *B. E.*, XVII, p. 4, note 8.

But *sapienti sat!*

HUGO RADAU.

PHILADELPHIA, PA., Aug. 26, 1908.

Two publications lie before us which are an exposition of the bitter controversies that have ranged in Philadelphia concerning the dignity and ability of Prof. H. V. Hilprecht. We have abstained from making any reference to this very important affair, and do not now propose to enter into the details of the discussion. The publications before us contain a thorough exposition of the subject, and one of them, published by Professor Hilprecht himself, contains all the documents, evidences, and statements that have been offered pro and con. We learn that Professor Hilprecht is again in Europe, and fur-

ther books of his are in preparation. He has most assuredly done enough valuable work to be regarded as a scholar of first rank, and his labors are not yet completed. It appears that the much mooted temple library of Nippur is after all a reality in spite of the denial of Professor Hilprecht's enemies, for Dr. Radau is busily engaged in copying and editing its text. It remains to be seen how much our knowledge of the Orient, its history, culture and religion will be increased after their prospective publications appear. The first book in question is entitled *The So-Called Peters-Hilprecht Controversy* and contains two parts, first the Proceedings of the Committee appointed by the Board of Trustees of the University of Pennsylvania, secondly, Supplemental Documents, Evidence and Statement. It is published in Philadelphia by A. J. Holman & Company. The other publication is a mere pamphlet entitled *A Non-Partisan View of Professor Hilprecht's Work*, and contains two essays, the second being Professor Hilprecht's Views regarding the Nippur Tablets from the Standpoint of an Assyriologist.

The controversy has done very little good and so far as we can see only harm. If it contains a lesson, it is that we should try to overlook the attacks or insinuations made by one worker concerning the ability or even honesty of a colleague. It may then be hoped that similar occurrences will not be easily repeated.

THE SCOPE AND CONTENT OF THE SCIENCE OF ANTHROPOLOGY. By *Juul Dieserud, A. M.* Chicago: The Open Court Publishing Co., 1908. Pp. 200.

The author is a catalogue reviser on the staff of the Library of Congress, and the present book is the outcome of experience with the worries and perplexities which haunt the professional classifier. Mr. Dieserud is preeminently qualified for the task he has undertaken from his experience as classifier and later as librarian of the anthropological books at the Field Columbian Museum Library. In his introduction the author takes occasion to bring out a few salient landmarks in the evolution of the science of anthropology. Part I contains forty pages devoted to a study of the question, what anthropology is, and in this are discussed all the various phases of the science of man and the several lesser sciences into which it has been divided by different authorities. The next thirty pages are occupied with a careful scheme of classification which will prove invaluable to librarians. The largest part of the book contains a very comprehensive bibliography from the time of Magnus Hundt whose work was published in 1501, to 1905. In connection with each book, whenever possible, some idea is given of the treatment, either by quotation of the author's definition of his subject, or by list of contents or both. The appendix contains lists of "Anthropological and Ethnological Societies and their Publications," "Leading Ethnological Museums and Museums Containing Ethnological Collections," "Proceedings, etc., Examined of Anthropological and Scientific Societies," and "Periodicals Examined." An index to the authors enumerated in the Bibliography, completes the work.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by *Samuel Macauley Jackson, D.D., LL.D.*, in 12 volumes. Vol. I. New York: Funk & Wagnalls. Price per volume \$5.00 (21s.)

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